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ORIGINAL COMMUNICATIONS.

AN ADDRESS.

Delivered at a meeting of the Directors, Superintendents and Teachers of the Albany Sabbath Schools, June 14, 1824.

RESPECTED FRIENDS:

It is with some degree of pleasure I address you on this occasion. I conceive I possess some advantages that speakers do not always enjoy. One is, my heart is deeply interested in the subject on which I am about to speak; and another is, I have not on this occasion to descend to elementary principles, i. e. I have no occasion to explain the nature and importance of benevolence. This is a virtue with which I find you are already well acquainted, and which you have for some time practised. I cast my eyes around, and what do I behold? I behold a company made up principally of young persons of both sexes, collected from the different religious denominations of this city. I see them rising above sectarian prejudices, which have too long kept Christians asunder, and in a great measure prevented their usefulness among mankind. I see them united in order to give gratuitous instruction to children in Sabbath Schools—to instruct them in the first rudiments of knowledge, and the first principles of morality and religion. What a benevolent act is this!

I conceive that knowledge is the foundation of a great share of human happiness. Is friendship to be cultivated and commercial business to be transacted—place the diameter of this earth betwixt my friend and me, and by an art subtle as the magic spell, what passes in my mind in the frozen regions of the north, flies on the swift wings of the wind and touches his soul, under the sky of the opposite hemisphere. But by what strange and mysterious art is this? We both understand at least the first rudiments of knowledge. We are agreed in the use of certain signs. I write, he reads, and our business is accomplished. Is man a creature of God? Does he sustain a relation to the Father of spirits and his fellow beings? It is important that this relation should be known and distinctly understood. Is man a guilty, helpless sinner? A knowledge of the plan of salvation is beyond all things desirable. But how is this knowledge to be obtained? We answer, God has laid a volume of divine revelation before his creatures. This book must be read. And in order to read this book, the young mind must be instructed. Behold then the advantages of Sabbath Schools. The exertions you here make, are directly calculated to enable the human mind, to bring much happiness to man and much glory to God.

You will never in this life discover all the benefits resulting from your labors of love. You may indeed see fewer children in the streets on the Lord's day.—You may see more children in the house of worship, listening to the word of divine truth, which is able to make them wise unto salvation. You may hear less profanity, especially among the lower class of society. And you may live to observe less drunkenness than would otherwise have been. Nay, you may live to witness the happy effects of your labors in the awakening and conversion of many precious souls, gathered from the streets and the cottages of the poor. This must give to a benevolent mind unspeakable delight. But you will not live to witness all the blessed effects that will probably result from your endeavors. The consequences resulting from your labors will probably continue when your eyes are closed in death, and that tongue which often poured instruction into their benighted minds, is hushed in silence. Generations unborn may hereafter rise and call you blessed: and when the names of heroes and warriors have sunk into oblivion, the memory of you may be embalmed in the hearts of thousands. Your usefulness will not be confined to this one spot of earth on which you live; for the string which you touch may vibrate to the opposite side of this globe: nay, its vibration may extend from earth to heaven. There may be joy in heaven over one sinner that repenteth through your instrumentality. The chord you touch may vibrate upon this terraqueous globe, and your starry heavens shall be no more.

There are several things I particularly admire in the manner in which Sabbath Schools are usually conducted. They are strictly religious schools. The exercises commence with singing and prayer. The children are taught to read and love the word of God. The method of committing and reciting portions of the scripture is wonderfully calculated to make them familiar with this sacred treasure, and is the most effectual way of preserving them from error and infidelity.

In a former report, I recollect that mention was made of a young female who had been brought up a Catholic, and ignorant of the Bible, who, by the blessing of God on your labors, had been enabled to read the word of God: and it was stated that she did it

with great pleasure to herself. I do not doubt it.—To a sensible mind it must be a source of unspeakable pleasure to be able to read and understand a book that gives us a history of both God and man—a book that teaches us how to live comfortably in this life, and how to secure a happy immortality beyond the grave. I know an instance which lately came under my own observation. It was the case of a pious colored man. I inquired of him respecting the progress he made in religion: he replied, "O! I have been to Sabbath school lately, and I learn to read the Bible, and it gives me great comfort that I can read that blessed book."

If you were to give eyes to those who are literally blind you would confer a great blessing; but to be instrumental of opening the eyes of the understanding, is conferring a greater blessing. The material eye could see only material things; but the eyes of the understanding, when opened, can see spiritual and eternal things. Nor is it a momentary glance, they may gaze on the beatific vision of God and glory for ever.

To you who are Directors, Superintendents, and Teachers, I would say, go on. Regardless of the indifference of some and the opposition of others—go on. Relying on him who has promised you assistance and success, go on. You will have need of courage to encounter difficulties, and patience to persevere. Endeavor to keep your own heart truly alive to God—wrestle for daily communion with the Father of mercies; and lead, if possible, your little charge to the same fountain of life—that when you are summoned to appear before God's great white throne, the children whom you have instructed may meet you and hail you as the honored instruments of their salvation. And may the great Head of the church say to you, "Well done, good and faithful servants, enter into the joy of your Lord."—To him be glory an honor for ever and ever, AMEN.

ARMINIANISM.

MR. EDITOR,

I have observed, with no small regret, a disposition in those who differ from us in their religious sentiments, to misrepresent our doctrines. It is well known that the opinions which we have adopted, are very nearly the same with those inculcated by the celebrated professor of divinity in Leyden University. There is, however, a trifling difference; and since nominal distinctions are unavoidable, we choose to be called Methodists, though we do not object to being considered as believing the doctrines taught by Arminius, provided those doctrines are not misrepresented. But it has become very common, for those who write against the absurdities of Pelagianism, and Socinianism, to ascribe these sentiments to us; and having done this, they feel themselves at liberty to treat us as heretics. They lay down premises which the truth does not warrant, and then draw such conclusions as best suit their design. They represent the Arminians as teaching and believing doctrines which neither Arminius, nor any of his followers ever taught or believed. Such conduct as this, is, most certainly, inconsistent with every thing that bears the least resemblance to christian principles, or I might say, heathen honesty. Why not state the sentiments of others fairly, and honestly? Must such pitiful and unchristian methods be resorted to, for the purpose of sinking a numerous and respectable body of Christians in the estimation of the public? These remarks were suggested by the perusal of an article entitled, "Calvinism and Arminianism," in the Universalist Magazine of February 5, signed by E. S., in which, if I understand the import of language, the writer has grossly misrepresented Calvinism. After some remarks respecting Calvinism, which, if I judge rightly, savor too much of asperity to accord with the Christian character, he undertakes to tell us what Arminianism is; and he has unhappily strayed so far from the truth, and so grossly overdrawn the picture, as to defeat his own design; excepting among those who will consent to be hoodwinked by prejudice, and implicitly believe his unfounded assertions. He tells us that "Arminianism declares, that God has determined nothing concerning mankind, but what accords with their conduct in this life." If he means by this, that we believe that God will reward the obedient, and punish the disobedient in a future state of existence, we admit it: but if he means that the determinations of the Eternal Mind are governed by the conduct of men, we deny it. He goes on, "When they behave well, God is for them; and when they conduct wrong, he is against them; and as I understand the system, God's mind varies with theirs." Does he mean by this, that God treats the obedient and faithful differently from what he does the obstinate and disobedient? If he does, I see no cause of being ashamed of such a sentiment. But what does he mean, when he represents us as believing that God's mind changes with the fluctuations of human conduct? This we neither teach nor believe. We do say that the conduct of the Divine Being changes, with regard to his creatures, when their conduct changes, and we pledge ourselves to prove it, by scripture testimony may be admitted as proof. The case of the Ninevites is apposite, and it is not a solitary one. And I would ask, how we are to understand the promises and threatenings, if this doctrine be denied? Are not the former made to the obedient, and the latter denounced against the wicked? E. S. complains that "this doctrine leads to licentiousness;" and the reason he assigns is certainly a very singular one. He says it teaches that sinners "may repent in the last of life, and go immediately to heaven, like the thief on the cross." So because we give encouragement to penitent sinners, by assuring them that God will have mercy on them, if they believe on the Lord Jesus Christ, we are, in the estimation of this gentleman, guilty of teaching a doctrine which has a demoralizing tendency. Well, if we are laughed at for this, we have at least one consolation left: we are in good company. No doubt the Evangelist recorded the fact alluded to for the express purpose of giving encouragement to sinners who repent in "the last of life." Does not E. S. charge St. Luke with teaching a licentious doctrine? I leave this difficulty, to be settled by him who has created it.

When a writer has left the line of truth in a tangent, it cannot be expected that he will speedily return. E. S. goes on to say: "It appears to me that the Arminian plan dismisses men from any obligation to God, excepting so much as they choose, and as long as they will." He undertakes to illustrate this by a similitude which is so weak and irrelevant to the point, that I judge it unworthy of serious notice. Were it not for the very convenient terms "I understand—it appears to me," &c., with which he guards his assertions, he certainly would hazard his reputation, (if he has any) for fair dealing. What he understands by obligation I know not; but I should think by his statements, that he feels himself under no obligation to tell the truth. The fact is, the Arminians believe that all rational beings are under obligations to love and obey their Creator, which are eternal and immutable, whatever E. S. may say to the contrary notwithstanding. It is not very surprising that E. S. should think the Arminian plan, as he calls it, more inconsistent than Calvinism, if he believes his statements respecting it are correct; but it seems very strange to me that he should possess sufficient credulity to believe what he has written. Every Arminian knows it to be false, in the worst sense of the word. Shall we be accountable for the hallucinations of every scribbler who undertakes to tell the world what our doctrines are? Our sentiments are published to the world, and have long been the subject of animated discussion among those who have a better relish for controversy than for works of active piety and benevolence. We are willing to meet an opponent, on fair ground, but we shall never consent that our doctrines are what E. S. says they are. I cannot persuade myself to close this article, though it is much longer than I intended, until I have given the author of "Calvinism and Arminianism" a little serious advice. I advise him in the first place, to make himself acquainted with the Arminian doctrines; and if he has not the means of learning what they are, he will do well to call on some person who can furnish him with such information. This must certainly be a desideratum, with a man who undertakes to write for the public. Secondly, I advise him, if he undertakes to write again, to remember that those who differ from him may be as honest in the belief of their sentiments as he is in the belief of those which he has embraced. This will learn him the exercise of that charity which "thinketh no evil." And lastly, I would caution him against indulging any unnecessary fears, that the salvation of his fellow men will be any wise endangered by believing the doctrines of Arminius.

MISCELLANEOUS SELECTIONS.

MONITOR.—No. 1.

OF THE SCARCENESS OF TRUE FAITH.

When the Son of Man cometh, shall he find faith on the earth? Luke xviii. 8. If he should now come, would he find it in us? What fruits of faith have we to show? Do we look upon this life only as a short passage to a better? Do we believe that we must suffer with Jesus Christ, before we can reign with him? Do we consider this world as a deceitful appearance, and death as the entrance to true happiness? Do we live by faith? Does it animate us? Do we relish the eternal truths it presents us with? Are we as careful to nourish our souls with those truths, as to maintain our bodies with proper diet? Do we accustom ourselves to see all things in the light of faith? Do we correct all our judgments by it? Alas! the greater part of Christians think and act like mere heathens. If we judge (as we justly may) of their faith by their practice, we must conclude they have no faith at all. Let us fear lest the kingdom of God should be taken from us, and given to others, who may bear better fruits. "That kingdom of God," is faith reigning in us, and governing all our thoughts. Happy he, who has eyes to see this kingdom. Flesh and blood cannot discern it. The wisdom of the animal man is blind to it. The inward operations of God appear as a dream to him. To know the wonders of God's kingdom, we must be born again; and to be born again, we must die: this is what no world can consent to. Let the world then despise and censure, and condemn the truth, as it pleases: as for us, O Lord, thou hast commanded us to believe, "and to taste thy heavenly gift." We desire to be of the number of those elect, and we know that no person can be of that number, who does not conform his life to what thou teachest.

FENELON.

SELECTED FOR THE CIRCULAR.

The following beautiful quotation from the concluding paper of the "Adventurer," closes the inscription on the monument of Dr. Hawkesworth, in Bromley church:

"The hour is hastening, in which, whatever praise or censure I have acquired will be remembered with equal indifference. Time, who is impatient to date my last paper, will shortly moulder the hand, which is now writing it, in the dust, and still the breast that now throbs at the reflection! But let not this be read as something that relates only to another; for a few years only can divide the eye that is now reading, from the hand that has written."

[COMMUNICATED.]

MR. BADGER,

I was gratified by seeing an extract from the life of Mr. Longdon in the Herald; and praying that it may excite the same spirit in some of your readers, I would transcribe a short anecdote of that holy man; by the insertion of which you would gratify a friend.

N. W. A.

A person came to him one day, and said, "Mr. Longdon, I have something against you, and I am come to tell you of it." "Do walk in, Sir," he replied, "you are my best friend: if I could but engage my friends to be faithful with me, I should be sure to prosper: but if you please, we will both pray in the first place, and ask the blessing of God upon our interview." After they rose from their knees, and had been much blessed together, he said, "Now I will thank you, my brother, to tell me what it is that you have against me?" "O," said the man, "I really don't know what it is—it is all gone, and I believe I was in the wrong."

A HYPOCRITE.

A hypocrite is a saint that goes by clock work; a machine made by the Devil's geometry, which he winds and nicks to go as he pleases. He is the Devil's finger watch that never goes true; but too fast or too slow, as the Devil sets it. A hypocrite's religion is a mummery, and his gospel walkings nothing but a masquerade. He never wears his own person, but assumes a shape, as the Devil does when he appears. A hypocrite is a weathercock upon the steeple of the church, that turns with every wind.—Butler.

Faith must be consistent with the word of God, and the conduct must be consistent with the faith in order to have it become beneficial to the soul. It would no more avail to the justification of any person to believe in Christ, that is, to have a regular and systematic knowledge of the plan of salvation, without associating certain acts of body and mind therewith, than it would feed a hungry man to say he *was* filled, while we give him no food.

ELEGANT EXTRACT.

The following strikingly beautiful comparison is from "the Right hand of Fellowship," delivered at the ordination of the Rev. Charles Lowell of Boston, by the lamented J. S. BUCKMINSTER.

"Are not the good principles of common faith in the divine authority of our religion, and common desires to promote the holy influence of its laws, strong enough to bind our hearts together, though our speculations may sometimes work asunder? Is there not, amidst all the varieties of discipline and faith, enough left to us in common to preserve a unity of spirit?—What though the globes, which compose our planetary system, are at some times nearer than at others, both to one another and to the sun, now crossing one another's path; now eclipsing one another's light, and even sometimes appearing to our short sighted vision to have wandered irrecoverably, and to have gone off into boundless space; yet do we not know that they are still reached by some gentle beams of the central light, and continue, in the most sublime harmonies, to gravitate to the same point in the system? And may we not believe, that the great head of the church has always dispensed, through the numerous societies of christendom, a portion of the healing influences of his religion; has held them invisibly together, when they have appeared to be rushing farthest asunder; and through all the order and confusion, conjunction and opposition, progress and decline of churches, has kept alive in every communion a supreme regard to his authority, when clearly known, as a common principle of relation to him and to one another?"

Agar said, "Give me neither poverty nor riches;" and this will ever be the prayer of the wise. Our incomes should be like our shoes; if too small, they gall and pinch us; but if too large, they will cause us to stumble and to trip. But wealth, after all, is a relative thing, since he that has little and wants less, is richer than he that has much but wants more. True contentment depends not upon what we have:—A tub was large enough for Diogenes, but a world was too little for Alexander.—Lacan.

ALL THINGS USEFUL.

When the council of the Royal Society honored Dr. Priestley by the presentation to him of Sir Godfrey Copley's medal on the 30th of November, 1793, Sir John Pringle, who was then President, delivered on the occasion an elaborate discourse on the different kinds of air; in which, after expatiating upon the discoveries of his predecessors, he pointed out the particular merits of Priestley's investigations. In allusion to the purification of a tainted atmosphere by the growth of plants, the President thus eloquently and piously expressed himself:

"From these discoveries we are assured that no vegetation grows in vain; but that, from the oak of the forest to the grass in the field, every individual plant is serviceable to mankind; if not always distinguished by some private virtue, yet making a part of the whole which cleans and purifies our atmosphere. In this the fragrant rose and deadly nightshade co-operate; nor is the herbage nor the woods that flourish in the most remote and unpeopled regions unprofitable to us, nor we to them, considering how constantly the winds convey to them our vitiated air, for our relief and for their nourishment. And if ever these salutary gales rise to storms and hurricanes, let us still trace and reverse the ways of a beneficent Being, who, not fortuitously but with design, not in wrath but in mercy, thus shakes the water and the air together, to bury in the deep those putrid and pestilential effluvia which the vegetables on the face of the earth had been insufficient to consume."

Exhortation to the Citizens of London in 1657.

"Thus much in general; for yourselves in particular, as God hath made you a city, so do ye principle out goodness to the land; for a shame it were for the poorest fruit to grow upon the top-branch, or the worst scholars to be in the upper form. Shall ye be taught duty from abroad, or learn conscience of the country? Shall the man in russet direct thee in thy furs, the leather girdle instruct the gold chain? Shall there be more noble mottoes and pious resolutions in the rural swain than the citizen? Shall thou mind nothing but the vent of thy ware, and the sale of thy merchandise? yes, thou hast another trade to look after; a citizen should show to his customers the best patterns of holy life, and open the packs of religious precedents; a city should be the bourse and magazine of virtuous demerits, or else it will be said, that the citizen doth study nothing but himself, and that his counting-house is his conscience, and his penny his God. Oh, therefore God hath given you honor; maintain your honor, let the great wheel of virtue stir here, and the morning star of grace shine here. Let not the miry ways be cleaner than your paved streets, and the thatched sheds be neater built than your tiled houses. Let not the countryman, when he cometh amongst you, be loaded with the smell of your intemperance, or recoil at the sight of your fraud, or blush at your neutralizing, or be ready to deride your pride, or to hiss at your malice, or to freeze with your devotion, or to drop down dead with seeing the blood of oppression sprinkled upon the stones of your streets; but prepare choice sights for the countryman's eye, that he may go home, and say, 'I have seen the phoenix of religion, the paradise of piety, the temple of the Holy Ghost, the suburbs of heaven; I have learned grace out of every citizen's mouth, and bought bargains of sanctity at every shop, enough to stock myself and supply all my neighbors.' Thus shall ye show yourselves to be a flourishing city, when ye are as full of professors as traders; and of saints as merchants; when ye have trafficked for godliness at every port, and fetched home the true pearl farther than the Indies."

CONVERSION AT THE AGE OF 100 YEARS.

The following brief account of Mr. Luke Short, who died in Middleborough, Massachusetts, about 70 years since, at the advanced age of one hundred and sixteen years, and who was converted when a hundred years old, is from the American Baptist Magazine for February.

Mr. Luke Short was born in Dartmouth, county of Devon, England, where he lived until he was about 15 years of age. He recollected to have seen Oliver Cromwell, witnessed some of his most memorable achievements, and was present at the beheading of Charles I. in 1649.

Shortly after this time he became a seaman, sailed to America, and fixed upon Marblehead as the place of his residence. There he married, and was blessed with a family of children.

From Marblehead Mr. Short sailed regularly in the merchant service, until being advanced in life, some change of employment became necessary. He then removed from that place and settled in Middleborough, Plymouth county, Massachusetts. Here he resided until the day of his death.

When a hundred years old, his strength was sufficient

to enable him to work on his farm, and his mental faculties were but a little impaired. At this advanced age, he was sitting down one day in his field, and calling to mind some of the most remarkable events of his life, particularly of his youth. His memory fastened especially upon the following fact:—When quite a boy, he had heard the venerable John Flavel, whose praise has long been in the churches, preach from the words "If any man love not the Lord Jesus Christ, let him be anathema maranatha." He recollected a considerable part of the discourse, which was exceedingly pungent and solemn, particularly the explanation of the words *anathema maranatha*; "cursed with a curse, cursed of God with a bitter and grievous curse."

Connected with the delivery of the sermon was one event, which made a deep impression on the minds of the audience, and which was now called to recollection by Mr. Short. When Mr. Flavel arose to pronounce the benediction, he paused and said, "How shall I bless this whole assembly, when every person in it loveth not the Lord Jesus Christ is anathema maranatha?" A deep solemnity then fell upon the assembly, which this question carried home to his bosom.

The recollection of this sermon, and of the circumstances attending it, were the means used by the Spirit of God to awaken Mr. Short's attention to the subject of religion at this advanced age. He obtained mercy through the merits of a crucified Saviour, joined the first Congregational Church in Middleborough, and to the day of his death, which took place in his 116th year, gave pleasing evidence of piety. God, who in answer to prayer, added 15 years to the life of Hezekiah, added 16 years to that of this venerable man, after he had been born when he was old.

ENTER NOT INTO TEMPTATION.

A plain countryman who was effectually called by divine grace, (under a sermon on Zech. iii. 2. "Is not this a brand plucked out of the fire?") was, some time afterwards, accosted by one of his former companions, and strongly solicited to accompany him to the alehouse: but the good man steadfastly resisted all his arguments, saying: "I am a brand plucked out of the fire." His old companion, not understanding this, he explained it thus: "Look ye," said he, "there is a great difference between a brand and a green stick; if a spark flies upon a brand that has been partly burnt, it will soon catch fire again; but it is not so with a green stick. I tell you I am that brand plucked out of the fire, and I dare not venture into the way of temptation, for fear of being set on fire again."

WISDOM.—A wise man values himself upon the score of virtue, and not of opinion; and thinks himself neither better nor worse for what others say of him.

SAILORS' FRIEND.

A NEW PLAN FOR THE BENEFIT OF SEAMEN.

The Rev. Mr. Brigham, one of the missionaries sent by the American Board to explore South America, in a letter to the Rev. Mr. Jenks, of Boston, dated Buenos Ayres, August 24, suggests the expediency of sending missionaries to all the principal ports in the world, visited by English and American seamen. The plan is worthy of serious consideration. The following is an extract from his letter.

"For several years past there has been, in England and America, a growing and very laudable regard for the moral welfare of seamen, a regard which has furnished them, to some extent, with Bibles and Tracts, and provided them, in many instances, when at home, with the preaching of the gospel. My wish is to ask, whether all these methods of instruction cannot be extended, and in the following manner; viz. by sending out from time to time judicious, faithful missionaries to those foreign ports, which our vessels most visit, and where there is no religious instruction?"

"This thought occurred to me while on my way to this country; and observation and inquiries, since my arrival, have convinced me both of the importance and the practicability of such a measure."

"Many of the owners, and some of the officers, of our merchant vessels, are men of religious character, and feel deeply anxious for the seamen in their employ; and I have little doubt, that many opportunities might be found, where a missionary might be conveyed to a foreign port, and returned again, with little or no expense to the public. And as to the great utility of such a missionary, the doubt is still less. He might, on the voyage, act as chaplain, preaching on the Sabbath to the fifteen or twenty on board, and holding evening prayers, in good weather, on the deck. He would have also, the best opportunities for private conversation with the sailors, and for causing them to read, and even hearing them read, the Scriptures; and would, by his presence, prevent much profaneness. On arriving at the foreign port, he would find an increased number, who would stand in perishing need of his labors."

"Suppose, for instance, he were to come to this place, or to Rio Janeiro, he would probably find at either place, not less than forty English and American vessels, and as many as four or five hundred souls connected with them. Among this number, he might, from what I have observed, expect to meet with several pious officers, and many others who are intelligent gentlemen of fine character, ready to encourage his benevolent exertions. On board of some central vessel he might hold religious meetings, and, by taking out with him a quantity of Bibles and Tracts, might soon supply all, who should be destitute, with these treasures."

"Should he continue in port six weeks, or two months, he would see many of these persons go to sea, and their places supplied by others, to whom also he would be useful. In many cases he could doubtless stay after the departure of his former vessel, and return home in some other at a subsequent period; laboring among the returning crew, as he did with the other."

"There are I trust many valuable young clergymen in our country, who would be willing to make the voyage proposed, and would, we might expect, in some instances, be of far more value to the crew, than all the riches of the ship to its owners. And what invaluable good might we hope would result, by sending occasionally one of these missionaries to New Orleans, Havana, and to some of the ports of Europe, Asia, and South America, where many of our seamen are assembled, and left without moral instruction and restraint."

"Should you deem the thought suggested worthy of attention, please, in some way, to communicate it to others, who are interested for our seamen; and I will cherish the hope, that before long, we shall see in our papers such notices as the following:

"Left this place for —, ship —, with Bibles, Tracts, and the Sailor's Missionary on board;—and shall, in a few months after, read an account of his great usefulness to the crew, and to the seamen, and the inhabitants of the place visited."

great success. I have been active and busy in the same way as the family and the church. I have been active and busy in the same way as the family and the church. I have been active and busy in the same way as the family and the church.

October 19, 1819.

received from our society much of the Lord. I am concerned about the state of the world. I hope, and wish, that I could see the world as it is.

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To the question, whether there are any Methodists among the officers of the institution, I answer, no. Nor are there any Baptists. And I do assure you, Mr. Editor, that I sincerely regret the necessity I am under, to give such an answer. But allow me in one word to give the reason. From the beginning of the Education System, the members of these denominations have labored under the same misapprehensions that C. has so frankly stated; they have stood aloof; they have regarded every movement of the Society with a jealous eye; and too frequently, as I trust you will admit, have spoken lightly of the object of the Society. Now to silence this opposition by bringing members of these denominations into the offices of the Society, might have been good policy—but it would hardly have been proof of "godly sincerity;" and to give the reins of the Society into the hands of men who objected to the whole plan of its operations would have been a surrender of the object for which it was formed. It ought not therefore to be urged as an argument against the catholic principles of the institution, that it numbers neither Baptists nor Methodists among its officers, until these denominations shall have shown themselves friendly to the object. At first the Society was composed wholly of Congregationalists—But Presbyterians and Episcopalians were soon brought into its Board of direction—because they were willing to co-operate. And if Methodists are willing to put their hand to the plough—if they are cordially second the views of the founders of the Society, as to the importance of literary qualifications in ministers, they will have just ground of complaint, if they are denied their share of influence in the disposal of the Society's bounty.

You announced in your last paper, Mr. Editor, the establishment of a Methodist College in Kentucky—Well informed Congregationalists will rejoice in this. They would rejoice in a similar establishment in New England—not indeed because they view all the peculiarities of Methodism with partiality, but because they believe solid learning friendly to divine truth, and promotive of that holy union so desirable among all the friends of the dear Redeemer. For the same reason, we wish all Methodists throughout our country, to feel the value of Education Societies, and to establish them among themselves, if they cannot cordially unite in the operations of any now in existence.

You perceive, Sir, that I write with entire freedom, not as a stranger, but a friend and brother. I rely confidently on your candor, and that of your correspondents. I have no interest to serve, but that of our common Lord and Master; and though with truth I could sign myself the admirer of Wesley, Coke, Ashbury, and many other distinguished Methodists, yet for propriety's sake, I subscribe myself as before,

A CONGREGATIONALIST.

Philadelphia, February 11, 1825.

COMMUNICATIONS.

Mr. Editor,

Sir—I have read with pleasure, and I think I can say with profit, in your excellent paper, the "Letters to the Methodist, by a Preacher." But there is one subject which I hope the Preacher will not fail to touch upon before he closes, namely, that of Missions; for I am persuaded he will do it justice, (as he does every other subject which he handles,) both as it respects the friends and the enemies of Missions. And if there is not a Branch Missionary Society on his station, I hope he will use his influence to form one, before the next meeting of the Annual Conference.

LAICUS.

Mr. Editor,

I retained no copy of the communication referred to by C. and have not received the Herald in which it appeared, nor can I at this time, recall the course of remark into which the inquiries of A. K. led me—Your last correspondent will therefore excuse me, if I give rather a loose reply to his free, and not unwelcome observations.

I confess it gives me pleasure to find your pages open to the discussion of the merits of the Education Society. I do believe that the great body of your denomination labor under some misapprehensions respecting it, which a closer examination would not fail to remove—the same misapprehensions that C. has so candidly expressed. I will frankly declare for myself, that if I believed the Society in question to be "sectarian in its object," no considerations whatever should induce me to advocate its cause. Of course, I cannot but honor the spirit with which C. and others, oppose themselves to it, while they regard it as the engine of party domination; though I firmly believe that the time is not far distant, when they will be convinced that they now labor under a serious mistake as to its object.

I have not at hand the pamphlet that first excited your correspondent's prejudices, and therefore am unable to meet him fair on that ground. But if C. will again turn to it, I believe he will find these things true. 1. The pamphlet was written and published before the American Education Society came into existence, and was not an address of that Society. 2. The pamphlet cannot fairly be charged with "entirely excluding" from the roll of competent ministers, the religious teachers of the Episcopal, Baptist and Methodist denominations. To this, I add, that the American Education Society has never adopted that pamphlet as expressing its own views, nor, that I am aware, taken any measures to promote its circulation; therefore, as "public retraction" could be made by them, even admitting the statements of the pamphlet to be entirely incorrect.

The American Education Society must stand on its own proper basis—and be known by means of its own documents. Would C. think it right to judge of the Society, by the proceedings of the Massachusetts Baptist Education Society—or by the proceedings of the Presbyterian Education Society? Certainly not—for various other churches, Baptists only, and the other Presbyterians alone—while the American Education Society takes young of all denominations under its patronage. Nor is it now proper to judge of the American Education Society by the addresses of the Convention was theirs, i. e. a committee appointed by several gentlemen in Connecticut reported it—and, I believe, those gentlemen sanctioned it. Now if the Executive Education Society were finally formed on exclusive principles, why should their conduct be held as an argument against the American Education Society, which is formed on the broadest principle—that the most catholic vital Christian can wish?

Allow me here to say, that the reports and addresses of the American Education Society to the public, will result to the church of God from an untold good would all denominations to increase the number of able and pious ministers, yet they do unforgottenly rejoice, and publish the glad news as far as in their power, whenever they learn that any portion of any denomination, have formed a new education society, for the increase

of its own faithful ministers. And I venture to say, though it may seem premature, that nothing would give them more heartfelt pleasure than to see their Methodist brethren coming forward with their usual zeal, to prosecute the same object, in any shape.

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Philadelphia, February 11, 1825.

PRIZE POEM.

At a meeting of the committee upon the Poems offered for the Premium, on the occasion of Washington's Birth Night, February 22, 1825.

Voted unanimously, That of the productions submitted, the Ode entitled "TRIUMPHS OF LIBERTY," is, in the opinion of the committee, decidedly the best, and is entitled to the Prize.

GEORGE BLAKE, JOHN EVERETT, JNO. PIERPONT, FRANKLIN DEXTER, JAMES T. AUSTIN, N. L. FROTHINGHAM, CHAS. SPRAGUE, Boston, February 4, 1825.

TRIUMPHS OF LIBERTY.

By BENJAMIN BAILEY.

SPIRIT OF FREEDOM, hail!

Whether thy steps are in the sunny vale,
Where peace and happiness reside
With innocence and thee, or glide
To caverns deep and festal fountains,
Mid the stern solitude of mountains,
Where airy voices still prolong
From cliff to cliff thy joyous song,—
We too thy presence: Thou wilt smile upon
The full heart's tribute to thy favorite SON,
Who held communion with thee, and unfurl'd
In light, thy sacred charter to the world.

We feel thy influence, power divine,
Whose angel smile can make the desert shine;
For thou hast left thy mountain's brow,
And art with men no stranger now.
Where'er thy joyous strain is seen
Disparting with the merry hours,
Nature laughs out, in brighter green,
And wreaths her brow with fairer flowers:
Pleasure waves her rosy wand,—
Plenty opens wide her hand,—
On rapture's wings,
To heaven the choral anthems spring,—
And all around, above, below,
Exult and mingle as they glow,
In such harmonious ecstasies as play,
When earth was new, in Eden's light and shade.

But not in peaceful scenes alone
Thy steps appear,—thy power is known.
Hark!—the tramp!—its thrilling sound
Echoes on every wind,
And man awakes for ages bound
In leaden lethargy of mind:
He wakes to life!—earth's teeming plains
Rejoice in his control:

He wakes to strength!—and bursts the chains
Whose rust was in his soul;
He wakes to Liberty!—and walks abroad
All disenthral'd, the image of his GOD.

See on the Andes' fronts of snow
The battle-fires of Freedom glow,
Where triumph hails the children of the sun,
Beneath the banner of their WASHINGTON.

Go on, victorious BOLIVAR!
Oh! fail not—faint not—in the war!
Waged for the Liberty of nations!
Go on, resistless as the earthquake's shock,
When all your everlasting mountains rock
Upon their deep foundations.

And Greece,—the golden clime of light and song,
Where infant genius first awoke
To arts and arms and godlike story,—
Wept for her fallen sons in bondage long:
She weeps no more!—Those sons have broke
Their fetters,—spurn the slavish yoke,
And emulate their father's glory.

The Crescent wanes before the car
Of Liberty's ascending Star,
And Freedom's banners wave upon
The ruins of the Parthenon.

The clash of arms rings in the air,
As erst it rung at Marathon;—
Let songs of triumph echo there!
Be free! ye Greeks, or, failing, die
In the last trench of Liberty.

Ye hail the name of WASHINGTON: pursue
The path of glory he has mark'd for you.
But should your recreant limbs submit once more
To hug the soil, your fathers' soil'd before
Like gods on earth,—if o'er their hallow'd graves
Again their craven sons shall creep as slaves,
When shall another BYRON sing and bleed
For you!—oh, when for you, another WEBSTER plead!

Ye Christian Kings and potentates,
Whose sacrilegious leagues have twin'd
Oppression's links around your states,
Say, do ye idly hope to bind
The fearless heart and thinking mind?
When ye can hush the tempest of the deep,
Make the volcano in its cavern sleep,
Or stop the hymning spheres, ye may control
With sceptred hand, the mighty march of soul.

But what are ye? and whence your power
Above the prostrate world to tower,
And lord it all alone?
What god—what fiend has e'er decreed,
That one shall reign, while millions bleed
To prop the tyrant's throne?

Gaze on the ocean ye would sway—
If from its tranquil breast, the day
Shine out in beams as bright and fair
As if the heavens were resting there,
Ye, in its mirror surface, may
See that ye are but men;
But should the angry storm-winds pour
Its chainless surges to the shore,
Like Canute, ye may then
A fearful lesson learn, ye ne'er would know,—
The weakness of a tyrant's power,—how low
His pride is brought, when, like that troubled sea,
Mean rise in chainless might, determined to be free.

And they will rise, who lowly kneel,
Crush'd by oppression's iron heel,
They yet will rise,—in such a change as sweeps
The face of nature, when the lightning leaps
From the dark cloud of night,
While heaven's eternal pillars reel afar,
As o'er them rolls the thunder's flaming car,—
And in the majesty and might
That freedom gives, my country, follow thee
In thy career of strength, and glorious Liberty.

Immortal WASHINGTON! to thee they pour
A grateful tribute on thy natal hour,
Who strike the lyre to Liberty, and twine
Wreaths for her triumphs,—for they all are thine.
Wood'd by thy virtues to the haunts of men,
From mountain precipice and rugged glen,
She bade thee vindicate the rights of man,
And in her peerless march, 'twas thine to lead the van.

Though no imperial mausoleum rise,
To point the stranger where the hero lies,
He sleeps in glory. To his humble tomb,—
The shrine of Freedom,—pious pilgrims come,
To pay the heart-felt homage, and to share
The sacred influence that reposes there.

Say, ye blest spirits of the good and brave,
Were tears of holier feeling ever shed
On the proud marble of the regal dead,
Than gush'd at Vernon's rude and lonely grave,
When, from your starry throne, ye saw the Son
Hallow'd and honor'd, weep for WASHINGTON!

As fade the rainbow hues of day,
Earth's gorgeous pageants pass away:
Its temples, arches, monuments must fall;
For time's oblivious hand is on them all.
The proudest kings will end their toil,
To slumber with the humble dead,—
Earth's conquerors mingle with the soil,
That groan'd beneath their iron tread,
And all the trophies of their power and guilt,
Sink to oblivion with the blood they spilt.
But still the everlasting voice of fame
Shall swell in anthems to THE PATRIOT'S name,
Who toil'd—who fiend'd—to bless mankind, and hurl'd
Oppression from the throne,

Where long she sway'd, remorseless and alone,
Her scorpion sceptre o'er a shrinking world,
And though no sculptur'd marble guards HIS dust,
Nor "mouldering urn" receives the hallow'd trust,
For HIM a prouder mausoleum towers,
That time but strengthens with his storm and show'rs,—
The land he sav'd, the empire of the Free,—
Thy broad and steadfast throne, Triumphant Liberty!

Small Poem.—From authentic accounts it appears that thirteen persons have died of this awful disorder in Douglas, in this State, within the short space of twenty days, and that thirty-five are now sick.

The New York Statesman says the prevailing influenza has raged in that city, and kept in constant and active requisition the physicians, from whose reports it is calculated that from 40 to 50,000 of the inhabitants of that city are suffering with it.

GENERAL INTELLIGENCE.

The Legislature of this Commonwealth was prorogued by the Lieutenant Governor, on Saturday evening at 7 o'clock, after a session of more than seven weeks—during which 114 acts have been passed and approved. In consequence of a disagreement of the two Houses respecting the Tax Bill, the same was not passed, and therefore there will be no State Tax raised for this year 1825.

Amherst College.—In giving a summary of the provisions in the bill to establish a College at Amherst, last week, some inaccuracy occurred in stating the names of the Trustees—they should have stood thus: Rev. Heman Humphrey, D. D., Hon. William Gray, Hon. Marcus Morton, Rev. Joshua Crosby, Hon. John Hooker, Rev. Joseph Lyman, D. D., Rev. Francis Wayland, jun., Elihu Lyman, Esq., Israel E. Trask, Esq., Rev. Jonathan Going, Elisha Billings, Esq., Rev. James Taylor, S. V. S. Wilder, Esq., Rev. Joseph Vaill, Hon. Jonathan Leavitt, Rev. Alfred Ely, and Hon. Lewis Strong.

Naval.—Orders, we understand have reached this station, to complete the U. S. ships of war now on the stocks, preparatory to their final equipment. The same instructions have been issued, it is reported, to the other naval depots. This we presume is merely to make room for the additional vessels of war lately authorized by government to be built.

The sentence of death passed on Mial and Warren Parker, tried and convicted on a charge of murder, has been commuted to thirty days' solitary confinement, and imprisonment for life in the State Prison.

The Indian treaties, published in Tuesday's National Intelligencer, are of great importance to the part of the country to which they relate. They embrace, says the Editor, a cession of Indian title to seven millions of acres of land, of which about five are included in the Choctaw, and the remainder in the Quapaw Treaty. A part of these lands, it is understood, will be surveyed in the course of the coming season, and probably brought into market within a year. This will lead to a rapid increase of the population of the Arkansas, by emigration.

FROM ENGLAND.

The Br. ship Corsair, Petrie, has arrived at Charleston from Liverpool, whence she sailed on the 9th Jan. A London paper of the 4th Jan. contains the following: Mr. Canning communicated to all the foreign Ministers, in the afternoon of Saturday last, at the Foreign Office, that the Cabinet of His Britannic Majesty had come to the resolution of acknowledging the independence of Mexico and Columbia. Commissioners would be sent to those States, charged with full powers to conclude Treaties of Commerce between them and this country, founded on that recognition.

Col. Campbell and Mr. Ward had received their final instructions from Mr. Canning, and were about to sail from Plymouth for Columbia and Mexico, where they are to reside permanently. They are charged with full powers to negotiate and conclude a treaty of commerce with the states in question.

Letters from Liverpool of the 9th state that expresses had been despatched to every part of the world where cotton is produced, with information of the stock on hand in England, at the close of the year, and the consequent advance in prices in that country.

The New York ship Leeds, which got ashore on the 5th ult. coming out of Liverpool, and returned, in endeavoring to get into the King's Dock, filled with water, and it was supposed would be entirely lost.

A levy of 4000 additional troops will take place immediately, for the purpose, we understand, of reinforcing our army in India.—*Courier.*

Greece.—The fortress of Patras is completely invested by Genl. Colocotroni, with 7000 men, and 13 Spezziot vessels cut off all communication by sea. The Turkish garrison were few and ill furnished, and was expected to capitulate. A plan was preparing for storming the place in a few days, and the possession of it will be of vast importance, to the Greeks, as this is the only port through which an invading army could threaten the Morea from the sea.

The news of the victory of November 12, over the Egyptian fleet off Candia, was confirmed from every quarter, 3 men of war were burnt, and 30 transports taken. The prisoners were treated with humanity.

Public improvement in Maine.—A bill has passed the Legislature of Maine for incorporating the Canal Bank, with a capital of \$300,000, for twenty years, and to exempt them from the tax imposed on other institutions of the kind, on condition that the Bank shall, within a given period, subscribe \$75,000 in the stock of the Cumberland and Oxford Canal. The bill passed the Senate. Yeas 11—Nays 7. and the House 82 to 42.

Silver Mine.—A bill for incorporating a Silver Mining Company in Massachusetts has passed the General Court; and a bill is before the Legislature of New York for incorporating the New York (Westchester) Silver Mine Company. Whether these Mines will prove profitable, or otherwise, remains to be proved. Spain and Portugal, with all their mines of gold, silver, and jewels, have been amongst the poorest nations of Europe; and it has been asserted, that the product of the labor of a single mine in the best South American Mines, does not produce in one day, more than one ounce of silver, which is less than some of our laboring men earn daily. The best mines, we believe, lie within two or three feet of the surface of the earth. Mines of coal, iron, lead, or copper, will, we think, be found much more valuable in the United States, than those of gold and silver. Many of the stories of the discovery of Silver Mines, &c. have been proved to have been circulated for speculative purposes.

Gold Mines.—Gold continues to be found in North Carolina. A mine has been discovered on the land of a Mr. Barringer, who, it is said, has already collected Gold to the amount of \$15,000.—Lumps of Gold weighing 3, 4, and one even 27 pounds, are said to have been found. This the National Intelligencer considers very pleasant news, but not of so much interest to the statesman and patriot as that contained in the following paragraphs:

1. Within twenty miles round the city of Boston, there are now annually made forty thousand pieces of FLANNEL, each piece containing 46 yards. [The largest quantity of the same article ever imported in any one year, was 55,000 pieces.]

2. Not a vessel now leaves the port of Baltimore (and we presume this to be true of other ports) for South American ports, which does not carry, as part of her cargo, American Manufactures of Cotton to the value of from ten to twenty thousand dollars.

Accident.—A house on the margin of the St. Lawrence river, containing a man, his wife and three children, was lately crushed to pieces by the snow falling from the bank above, (200 feet high) and the inmates all perished. Their bodies were taken from the ruins the next morning.

Robber detected.—A young man named Freeman Richards, was arrested at New York on Tuesday last week, on information from Philadelphia. He confessed he was the person who committed the robbery in the office of Mr. Benson, broker, at Philadelphia.

Upwards of two thousand dollars in bills of the description stolen from Mr. B. were found in his possession.

John Reid, whom we mentioned some weeks since as having attempted to poison a poor family in New York city, by the name of Carrol, having for this purpose hung a basket of poisoned cakes to their door, has recently had his trial, been found guilty, and sentenced to the Penitentiary for 3 years, to pay a fine of \$500, and to find recognisances for 7 years, himself in \$2000, and two sureties in \$1000 each.

Further particulars of the loss of the ship Diamond. The Liverpool Advertiser of the 6th Jan. contains the following particulars of the loss of this vessel, which have been obtained from the consignees of the vessel.

"Cabin Passengers Lost.—Mr. Wood of Saddleworth; Mr. Broadbent, of do.; Mr. Given, of New York; and a young female, the child of Mr. and Mrs. Betteley, of Baltimore who were saved. The body of Mr. Wood has been found; in his pockets were upwards of 7000*l.* which have been saved. Capt. Macey, a most respectable individual, and very well known in the trade; Mr. Clark, the mate; and one seaman; also, a person named Lowe, and two other steerage passengers; making in all ten individuals, met with a watery grave. The names of the Cabin passengers saved are: Mr. Nicholson, of New-York; Mr. and Mrs. Betteley, of Baltimore; Mr. Gildart, State of Mississippi; Mr. Macdonald; Dr. Strutt, of London; Mr. Wm. Walker; Mr. John Wm. Cousins; and Mr. Broadbent.

The total number of the crew and passengers, it is generally agreed, was about 40: we understand some of the passengers have reported it at about 48. The Diamond sailed from New-York on the 12th Dec. and would therefore have the President's Message on board, but no papers of any description have been saved.—She was quite upright in the water, and lay about a half a mile from land."

MARRIED.

In this city, Mr. Abram Van Orman, of Buffalo, N. Y. to Miss Mary Ann Jones; Mr. Timothy Brooks Wood, of the firm of Copeland and Wood, to Miss Eliza Jane Davis, eldest daughter of Mr. Oliver D.

In New York, on Thursday evening, Feb. 17th, by the Rev. Nathan Bangs, Mr. Anson Willis of Poughkeepsie, to Miss Jane Ketchum, daughter of the Rev. Joel Ketchum of New York.

DIED.

In this city, Mrs. Mellicie, relict of Capt. William Dowse, 64; Mrs. Ann Harris, aged 36, wife of Mr. William Harris; Mrs. Sarah Bell, 35. John Tucker, Esq. Clerk of the Supreme Court.

At this residence in Medford, yesterday morning, the Hon. JOHN BROOKS, late governor of this commonwealth.

In Marietta, Ohio, Jan. 3, Mr. Joel Sherman, 21. A large number of persons had assembled in the township of Winston, Morgan County, on Thursday, the 30th of December, for the purpose of having a Wolf-skin. They had advanced about a mile towards the point agreed upon, when a number of guns were fired at a deer. Unfortunately for this young man, one of the balls wounded him in the right shoulder. He was immediately carried to a neighboring house, but his situation was too plainly indicated that his wound was mortal. He survived, however, until the Monday following, having lived rather more than four days after receiving the wound.

At Batavia, on board ship Maine, Mr. Wm. C. Gale, son of Mr. Samuel Gale, of this town, 22.

Within two months there have died at the Poor House, at Petersburg, Virginia, Sarah Carter, 112—John Cary 110—Lydia, his wife, 105—Betty Bell, 100, Ann Milary, 95.

At New York, Rev. John B. Roney, D. D. Pastor of the Presbyterian Church in Cedar Street, 47.

In Conway, on the 7th inst, Miss Molly Beals, 80. On the same day, Miss Hannah Beals, 78. These sisters literally lived and died together.

In Durham, after a sickness of twenty years, Mrs. Rebecca, wife of Mr. John Sturdivant, 86.

In Dover, (N. H.) Mrs. Dorothy Berry, 93.

In Milton, Mrs. Mindwell Tucker, widow of the late Mr. Timothy Tucker, 90. She has had ten children, and has left but four to lament her death. She has left 22 grand-children, 55 great-grand-children, and 4 great-great-grand-children.

In Bridgewater, Miss Olive Kettis, aged 23. She was troubled with the toothach,

THE HERALD'S HARP.



FOR ZION'S HERALD.

THOUGHTS IN THE MORNING.

When rising at the early dawn,
My voice to God I'll raise,
Whose hand has kindly brought me on,
And lengthen'd out my days.

While I was wrapt in dozy sleep,
All nature's wheels did move,
And every star its course did keep,
A final end to prove.

Half round the world in open day,
Unnumber'd hands have wrought,
While wondrous things in every way
The twelve last hours have brought.

On downy beds and costly frames,
Some sweetly slept this night,
But saw their dwellings all in flames
Before the morning light.

Some through the desert wilds did rove,
O'er hill, and vale, and plain,
And found no shelter but the grove,
From frost, or snow, or rain.

How many have in shipwrecks died,
Or gone lone rock-bound night,
Where round they view on every side,
The ocean reach the sky.

Some when the evening sun went down,
Were cheerful, vain and gay;
But dropt into a world unknown,
Before the rise of day.

Yet I am still alive to tell
The riches of His grace;
May gratitude my bosom swell,
And fill my tongue with praise.

O may I this short life improve,
To fit me for the end,
That when I from this earth remove,
To God I may ascend.

"Keep thy foot when thou goest to the house of God."

What solemn awe should fill the heart,
When entering in the house of prayer—
How should this thought impress our mind,
When we approach it—God is here!

Then should each worldly, wandering thought,
Each wild tumultuous wish be still'd,
And every sense, and every act,
With solemn reverence be fill'd.

When to the throne of grace we come;
With lifted hands and tearful eyes,
If no devotion warm the breast,
The heartless prayer unheeded goes;

He who his gracious word has given,
To answer pure and ardent prayer
With blessings from his mercy seat,
Will never meet with triflers there.

Then when within his earthly courts,
The form of worshippers we wear—
O may not lips and hands alone,
But our whole souls be rais'd in prayer;

And He whose blessings far exceed
The noblest gifts that monarchs grant,
Will pour his spirit on our hearts,
And more than answer every want.

Trenton Emporium.

OBITUARY.

MEMOIR OF MR. SAMUEL CLOUGH.

FOR ZION'S HERALD.

Died, in Sandown, N. H. Mr. SAMUEL CLOUGH, in the thirty-fifth year of his age. This excellent person possessed many valuable traits of character which are seldom found in fallen man. When a child there was discernible in him more than an ordinary degree of stability and seriousness. These characteristics continued in after life, endearing him to his connections, and commanding respect from all.

He experienced religion, and was gathered among the first fruits of Methodism in Sandown, when only seventeen years of age. While life continued he was an ornament to the church, and, for some time, served God and his friends in the offices of Class-leader and Steward. While like Daniel he observed strictly the law of his God, he was solicitous to discharge every duty towards man with fidelity; and such was the general satisfaction he gave, that from early life he held the office of town clerk, and was one of the selectmen of the town until death gave him a discharge from all his labors.

Much might here, with the most strict justice, be said in praise of our departed worthy brother; but, as he ever appeared to be opposed to the practice of extolling the dead, I shall only give a brief sketch of his sickness, conversation, and death.

His health, long in rather a declining state, in August, 1823, rapidly failed that he was confined to his house, and his disease, which assumed the character of a consumption, and was attended with the raising of blood, threatened to put a sudden end to his valuable life. In September, 1823, the Camp-meeting commenced in Sandown. He had been very desirous to attend; but at that time he was believed to be at the point of death. His mind was strongly impressed with the belief, that if he requested the prayers of his fellow Christians at that meeting God would either raise him from his sickness or prepare him in a remarkable manner to pass into the regions of glory. Accordingly, a note from him was read at the meeting by a servant of God, after which, with the humble confidence of Jacob, the same servant of God wrestled with the Angel of the covenant, saying, "I cannot let thee go unless thou grant me my petition." Hundreds of ministers and people joined their mental prayers with his, saying, "Amen, even so let it be"—and he who had said, the prayer of faith shall save the sick, made good his promise by raising him in a very day so that he was able to walk the house and shortly after to visit abroad. The most flattering hopes were indulged that he would regain his usual health; but after continuing in this hopeful way until late in the winter his disorder assumed a different appearance, and all the fond hopes of his recovery fled. We felt the distressing conviction that one so dear, so useful to us, must soon be consigned to the silence of the grave, while, at the same time, we felt that our loss would be his eternal gain.

Although he generally possessed a confidence in God, yet he did not enjoy that near communion with Him which he desired. It is believed that the strong ties of love and affection which bound him to his family and friends, might have been the cause of this; but thanks to God, these ties gradually weakened, until at last they broke quite away. He stated to his wife one morning that a passage of Scripture had been impressed on his mind which afforded him much comfort and support, and it continued to do so to the close of his life. This Scripture was Psalm xxiii. 4. "Though I walk through the valley and shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

Three weeks previous to his death, he said he felt it his duty to give himself, family and friends into the hands of the Lord. He called his little son to him, aged three years, and as for the last time dedicated him to the Almighty Jehovah. He then took his wife by the hand, and with the most sincere affection gave the farewell kiss—a token of that union which they had enjoyed for almost five years, and at the same time a tender admonition to be faithful to God.

One day he observed, "I shall soon be carried to the silent tomb; but, glory to God! the tomb cannot confine my soul." He proceeded to make arrangements for his funeral with the greatest composure of mind, and as his mind was much led to reflect on the insignificance of human glory, he would often repeat,

"This world's a dream, an empty show;
But the bright world to which we go
Hath joys substantial and sincere;
When shall I wake and find me there?"

One evening he observed to his sister, as he noticed her tender concern for him, "we shall soon meet in a better world," and as the same affectionate sister, whose hands were ever ready to administer every consolation to her dying brother, was preparing him drink to moisten his sore and parched throat, he observed her to weep at his sufferings, and tenderly said to her,

"My suffering time shall soon be o'er—
Then shall I sigh and weep no more;
My ransom'd soul shall soar away
To sing God's praise in endless day."

Two weeks before he departed this life he settled all his temporal concerns, and appeared happy that all his worldly business was brought so near to a close. His last interview with the selectmen was near the same time, and, after closing his temporal concerns with them, he most affectionately exhorted them to pay suitable attention to their spiritual concerns, desiring that they might not think hard of him, as his love to them prompted these his dying words.

Nine days before his death, the severity of his cough and the excessive soreness of his mouth and throat caused him to inquire of the Lord how long he must endure such agonies. The answer impressed on his mind was, that he must remain nine days. While his life and any strength remained, he was faithful in warning his friends and neighbors of the importance of being reconciled to God; taking those who were in an unregenerate state by the hand, and urging them to flee from the wrath to come; and was unwilling to let them go until he had got a promise from them that they would seek the Lord.

The impression was constant and strong on his mind that nine days would bound the term of his existence—and thus it was; for on the morning of the tenth the kind messenger of death was sent to end his sufferings and release him from sorrow for ever. Uncertain whether he was dying or not, he asked his mother, who answered him in the affirmative. On this he burst into raptures, exclaiming, "glory, glory to God!" The family and neighbors were summoned to witness, as they expected, a distressing scene; but it was a scene of holy triumph, and unspeakable joy. He extended his hand, chilled by the touch of death to every one in the room, bade them farewell, and exhorted them to be faithful to God. While his speech remained, every broken whisper was glory and praise to God.

The heavenly messenger moved on and conducted the happy spirit to the paradise of God. In the morning of the resurrection the tomb will surrender his body, arrayed and beautified, with all the saints of God.

"Array'd in glorious grace,
Shall their vile bodies shine;
And every shape and every face
Look heavenly and divine."

The funeral solemnities were attended March 20th, and presented a scene of uncommon interest and deep feeling. A youthful and deeply afflicted widow, with her little son—a bereaved mother who had followed her husband to the grave about one year before—three brothers and four sisters, formed the centre group in this picture of mourning. In the more distant compartments were to be seen a weeping church—a mourning town—a community agitated by one feeling of grief—children who had listened to the voice of the faithful instructor, and the more advanced in life who had always found a counselor and friend in him who is now no more.

The Judge of all the earth, we are authorized to believe, has, in this dispensation, done right; and O, may he sanctify to the dear relatives, the church of God, and the people of the town generally, this bereaving stroke of Providence, for the great Redeemer's sake. Amen.

ORLANDO HINDS.

MEMOIR OF MR. JOSHUA BLAKE.

FOR ZION'S HERALD.

Died, in Epping, N. H. Mr. JOSHUA BLAKE, in the twenty-second year of his age. He was the only son of Mr. Levi and Mrs. Nancy Blake. Possessing intelligence, activity, and every quality to endear him to his parents and relatives, he had been early favored with religious instruction—his parents having experienced religion, and become members of the Methodist church, while he was a child. Notwithstanding all his advantages, the counsels and prayers of his parents, and those ministers of Christ who always found a welcome home in his father's house, yet, like thousands of others, he put far away the evil day, promising himself happiness in the things of time and sense. But alas, how uncertain are all worldly enjoyments!

It is proper, however, to remark, that notwithstanding he lived destitute of religion, yet he ever appeared to manifest a regard for Christians, particularly for those ministers who visited his father's house, whom he always received and attended with apparent delight.

In March, 1821, he went to Waltham, Mass. for the purpose of working at his trade, where he resided about ten months. While at that place he took a fever, which, in its course, it is believed, laid the foundation for a consumption which terminated his mortal existence.

He was married to Miss Mary Balcom, February 5, 1822, and soon after returned to his father's house in rather a feeble state of health. His parents, anxious for the restoration of his health, employed those whom they believed to be the most skillful physicians. Flattering hopes were indulged for some time; but the disorder was too stubborn to yield to the power of medicine. At length all hope fled, no more to return, and left the heart-rending reflection in the pained bosom of his parents, that their only son must soon be committed to the dust. His tender wife, with that anxious and agonizing solicitude known only to those who are united in the most faithful love, leaned over his sick bed, eagerly catching every favorable symptom; but the "post of observation, darker every hour," at length brought awful conviction to her mind, that she must soon part with her beloved husband; and with a shuddering soul she awaited that moment of agony when she must bid a long farewell, and meet him no more on this side the world of spirits.

During the former part of his sickness, his hopes of recovery seemed very strong, and while they continued so his desire for his soul's salvation was apparently small. But thanks to Him whose tender mercies are over all the works of his hands, that he inspired the hearts of his parents, the ministers of the sanctuary, and the people of God with a spirit of prayer and deep supplication for his salvation. His mother, whose soul was drawn out in fervent desire for the salvation of her son, entered every lonely place where she might pour out her heart in prayer to God for her dying child, that he might be saved from the wrath to come.

As his decline became more rapid, and his hope of recovery diminished, he appeared to manifest more concern for the salvation of his soul. About six weeks before his death he earnestly desired his mother to pray for him. She complied with his wishes with all her heart. He said to his mother "how dreadful is the thought of being lost for ever! How can I bear the thought of going to hell! I do not think as some

do, that there is no place of punishment after death." Two or three weeks before his death, his mother going into the room found him at prayer, and heard him say, "Lord Jesus, take me home to thy rest." When asked by his mother if he was willing to die, he replied, "O yes." Four or five days previous to his death I visited him, and found his mind in great anxiety that he might have a clear evidence of his acceptance with God. After praying with him, he took me by the hand, fixed his eyes upon me, and with a look I shall never forget, said, "I shall never see you again, I shall never see you again," while tears flowed down his emaciated face. He observed to his wife two or three nights before he died, that he hoped they should meet in the New Jerusalem, never more to part. Two days before he took his leave of all created things, when informed of the birth of a son, he calmly replied, "I must soon go and leave him." He expressed much gratitude to God for the interposition of his mercy and goodness to him and his wife, in the peculiarly trying circumstances in which Providence had placed them. The day before his death his wife requested that he should take the child in his arms and name it, which he did with much composure.

On the night of December 20, 1822, it was discovered that he was struck with death. Having become unable to speak, and manifesting a desire to communicate something, his father took him by the hand, and desired him, if he was willing to die, to squeeze his hand, which he did. His father again said to him, "if you think your sins are forgiven, and you shall go to heaven, repeat the sign." He immediately complied with this request. His child was brought to him, and at his desire, was laid upon his arm. He was evidently engaged in fervent prayer, and was unwilling to have the child removed until he had, with his dying breath, commended it to its adorable, heavenly Father. His soul then took a gay flight from its tenement of clay, and, as we have good reason to believe, soared to worlds on high, to join in the lasting song of praise to God and the Lamb.

How dark and mysterious are the providences of God! we nevertheless believe they are all ordered in righteousness, and designed for the greatest good of His creatures. This very affliction and melancholy dispensation, we have every reason to believe, has already had a gracious effect on the surviving relatives, particularly on the partner of his bosom, who, in her deep affliction and bereavement has fled to Him who has said, "I will be the widow's God, and a father to the fatherless." In God she has found a never failing source of consolation. She is now united to the church militant, and we hope eventually will become a member of the church triumphant in heaven.

ORLANDO HINDS.

LADIES' DEPARTMENT.

FEMALE PIETY.

'Tis sweet to see the opening rose
Spread its fair bosom to the sky;
'Tis sweet to view, at twilight's close,
The heaven's bespangled canopy.
'Tis sweet, amid the vernal grove,
To hear the thrush's fervent lay,
Or link, that wings his flight above,
To hail the dawning of the day.

But sweeter far, is maiden's eye,
Upward to heaven in pious prayer:
When bath'd in tears, she looks on high,
What sacred eloquence is there!
O! sweeter far, that sacred name,
'My Father!' utter'd by her tongue:
Answerer, when her heavenly flame
Ascends in pious, holy song.

O, sweet, when on the bended knee,
Her thoughts, her spirit, mount above,
In pious, deep felt ecstasy,
To realms of everlasting love.
O! sweeter far, that sacred name,
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YOUTH'S DEPARTMENT.

SERMON TO YOUNG PEOPLE.

WE will now, III. Advance some arguments and encouragements to persuade to early piety.

1. God commands us to remember him in the days of our youth; and seeing our relation to him, we ought to obey. Is he our Maker, Preserver, Redeemer, Governor, Saviour and Judge, and shall we not obey him? Especially, when he commands nothing impossible for us to do, nothing unreasonable, nothing but what our own interest and happiness require?—Sin is as much opposed to our own interest and happiness, as it is to the mind and will of God. Therefore we are no more wise than innocent in offending God.

2. "The way of the transgressor is hard." Sinners have innumerable crosses, disappointments, vexations and troubles, but have no divine grace to support their minds under them, no hope of heaven to cheer them in their troubles, but rather a dread of dying, a fearful looking for judgment, and of fiery indignation.

"A thousand stings within your breast,
Deprive your souls of ease."

If then you would get rid of this inward anguish, this load of direful fear, guilt, impatience and sorrow, Remember thy Creator in the days of thy youth.

3. Perhaps you are hoping, that though you forget God and neglect salvation, your troubles will wear off, and you shall get along better by and by. But this is a delusive hope. If sin at the bottom of all your troubles, how can you be happy while you continue in sin. Be assured that until the cause is removed the effect will not cease. Until you forsake your evil ways, and turn to the Lord, you cannot flee from your disquietude of mind; it will follow like your own shadow, and you cannot escape from it. So far from diminishing, your misery will increase as your guilt increases, and your guilt will be enhanced by each successive day that you live without God in the world.

4. Piety is the brightest ornament and surest guide to our youth. No decoration of our persons, no symmetry of features, or embellishments of any kind, so adorn a young person, as the graces of the Spirit of God. Nor can our genius, wit or learning, so safely guide our feet in the dangerous path of youth, and so effectually keep us from the snares and temptations around us, as the grace of God. How lovely is that child or youth, who, taught by the Holy Scriptures, and influenced by the Divine Spirit, remembers and seeks the Lord in the morning of life, lives in his fear, love and service, from day to day! He is a comfort and blessing to society, a pattern to all around him.—How is he preserved from the follies, vanities, vices, and troubles, into which many of his young acquaintances fall.

5. Thus adorned and preserved, the pious youth is also blessed with unspeakable joy, peace, comfort and happiness of mind. While the giddy sinner, who blindly follows his corrupt propensities in the way of irreligion, is disturbed with fears of death and hell, and has no real happiness, the young Christian has a hope beyond the grave, which, in all the storms of adversity, is like an anchor to his soul. If he has afflictions, they are sanctified, and he rejoices in them. If he has temporal mercies, he receives them with gratitude, and improves them with diligence. He is happy in God, for God smiles upon him and blesses him with the light of his countenance. In communion with God and his people, the young believer is happier than any monarch upon earth ever was or can be, without the love of God. If early piety so felicitates its possessor, why will not every one of you, my young friends, Remember now your Creator?

6. Another argument to persuade you to the great duty enjoined in the text, is, early piety lays the foundation for greater usefulness to our fellowmen than we can possibly attain without it. If we have good sense, genius, wit, learning, or money, these talents for usefulness will all be hid in the earth, as to benefiting the souls of men, or contributing to their salvation, unless we have piety. A wicked man may feed the hungry, clothe the naked, and do many things in themselves good, but if he be without the grace of God at heart, his motives are un sanctified, and his un holy example in neglecting religion does much more hurt in society than all his benevolence does good.—But if you love and fear the Lord, it will be your business, your study and delight, to do all the good you can, both to the souls and bodies of your fellowmen. You will be useful, in whatever station or circumstances in life you may be placed. If then you see any excellency in being useful, if there is any pleasure in doing good, to be early devoted to God is the best way of attaining that excellency, of realizing that pleasure. The great Dr. Franklin placed the highest value on the character of a useful man: and would you be truly useful in life, begin right, by Remembering now your Creator.

7. Another argument and encouragement to persuade you to early piety, is, it is easier getting religion when we are young than when we are more advanced in life. In youth the mind is more tender, open and free from care. Our habits are not so fixed, our prejudices not so deeply rooted, and our minds are not so diverted, engrossed and distracted by worldly cares. Then is the time to cast in the precious seed of truth, before the heart is overrun with the weeds of vice and error. As the sinner advances in life, his heart is less tender, his conscience less quick, his affections more worldly, his will more obstinate, his pride grows stronger, and he is more stupid. The sermons, prayers, and afflictions that once melted him to tears, now make little if any impression upon him. And if you, my young friends, are convinced, that you are already too proud, obstinate, hard-hearted, and stupid, awake to righteousness, awake to a full sense of your sin and danger, repent and turn to God, before you are given up to greater hardness, and before the hand of death shall arrest you.

8. If a man would excel in learning, in mechanical business of any kind, or agriculture, he should spend all his days in that employment; for experience and practice alone will make him perfect. Likewise, if you would be as pure in this world as you can, if you want all the grace of God to obtain to carry you triumphantly through the dark valley of death, to save you from hell, to support you in the day of judgment, and fully to prepare you for glory, you should spend your whole life in the service of God; for in this way only can you be as eminent in piety as you may and ought to be. Begin then "now, in the days of your youth."

9. What would you think of a young man who was to inherit an immense estate, when he came of age, on condition of his spending seven years in learning a trade; if the only spent six months, or a year or two in that trade, and lost a hundred thousand dollars by not fulfilling the terms of the legacy? Your heavenly Father has willed you an immense estate in his kingdom, on condition of your serving him the few years that you live here: and will you lose infinite degrees of glory and happiness in heaven, rather than serve God all your days in this life? As the stars differ in brightness, so will the saints in heaven. And if you get to heaven at all, you will suffer an immense loss by wasting the morning of life in irreligion. O then, be persuaded, my dear youthful hearers, to remember God, and seek him in the morning of your days.

10. Once more, let me persuade you to early piety, by reminding you that the present is the only time in which you have any certainty that you may prepare to meet God. Do you say, "to-morrow shall be as this day, and more abundantly?" Prosperous? This night, for ought that any mortal knows, your soul may be required of you. You are not sure of any more Sabbath baths, or calls of mercy. This very discourse may be to you the end of all preaching. Those sparkling eyes may never see the light of another day. Those blooming, rosy countenances may very soon wear the ghastly image of death. Those fair and delicate forms, stiff, cold and pallid, may soon lie shrouded in your last dress.

Every thing in this world is fading and uncertain. Will you not therefore embrace the present opportunity of making your peace with God? Will you not put it off until to-morrow, until a more convenient season? Let nothing, I beseech you, let nothing induce you to delay the work of your salvation; but now, even to-day, hear the voice of God, and harden not your hearts.

I shall now close my subject by a practical application. 1. And first, let me ask every one of you who are young in this congregation, What is there unreasonable implied in the requirement of our text? Is there any thing you cannot, or ought not to do? Are you required to forsake, to sacrifice, or perform any thing unreasonable? Certainly not. Your understandings are convinced, I believe, that our text requires just what you the Lord, with all your hearts, as long as you live—Which you ought to do, not only because of your infinite obligations to your Creator, Preserver, Redeemer and Saviour, not only because of your entire dependence on God, your great Governor and Judge, stand connected with the duty.

2. Let me now ask, What solid and sufficient argument, or objection, have you against complying with this requirement? Have not your objections been answered? Can you say that they, or any of them, are still good and valid? That the answers to them are insufficient? Or will you say, that you have other reasons for delaying repentance, which justify you in the hazardous shift of procrastination? Deal fairly and honestly with your own souls, I entreat you. Fly not your sensuality in framing excuses which you will be ashamed of in the day of judgment; which will not support you in the hour of death.

3. Can you say sincerely, that the arguments and encouragements to early piety which have been set before you, are weak and insufficient? Do you not believe the time is coming when you will see and feel their force, if they resist them now? What is it but a hard and stony heart, a proud mind, a stubborn will, that prevents your giving up all to seek the Lord this very day? Are you not convinced, convicted and self-condemned in your own hearts, while you reject the offers of salvation?

4. But let me follow you still farther, and come a little closer. How do you intend to dispose of this subject? Will you treat it with neglect, or contempt? Can you, dare you, harden yourselves in sin any longer? Will you trifle with your soul, with this warning, with all the invitations of the gospel? From your determination, lay your plan, choose you this afternoon whom you will serve. You are free moral agents, and God deals with you as such. You are accountable of reasoning, of judging, of choosing for yourselves, and of acting according to your choice so far as God permits you.

5. But remember withal, you must answer for yourselves. This is predicated on your free agency. If there were no free-agency there could be no day of judgment. Remember, therefore, if you conclude to reject, or put off religion for the present, this conclusion may seal your destiny for ever. God may say concerning you, (as he did of Ephraim,) "He is judged to idols, let him alone." If you set at naught the counsel you have heard this day, you will remember in eternity: it will appear as evidence against you in the day of judgment.

6. Lastly: as I have endeavored to be faithful in reasoning and exhorting with you, to exhort you respectfully and affectionately, so now I shall conclude by wishing, by devoutly praying, that the great God of mercy and grace may touch your hearts by his Holy Spirit, that you may immediately, heartily, and with one consent, remember, seek and serve him, that you may be kept in his fear and love all your days, and be at last received to his eternal kingdom. AMEN.

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5. But remember withal, you must answer for yourselves. This is predicated on your free agency. If there were no free-agency there could be no day of judgment. Remember, therefore, if you conclude to reject, or put off religion for the present, this conclusion may seal your destiny for ever. God may say concerning you, (as he did of Ephraim,) "He is judged to idols, let him alone." If you set at naught the counsel you have heard this day, you will remember in eternity: it will appear as evidence against you in the day of judgment.

6. Lastly: as I have endeavored to be faithful in reasoning and exhorting with you, to exhort you respectfully and affectionately, so now I shall conclude by wishing, by devoutly praying, that the great God of mercy and grace may touch your hearts by his Holy Spirit, that you may immediately, heartily, and with one consent, remember, seek and serve him, that you may be kept in his fear and love all your days, and be at last received to his eternal kingdom. AMEN.

7. Another argument and encouragement to persuade you to the great duty enjoined in the text, is, early piety lays the foundation for greater usefulness to our fellowmen than we can possibly attain without it. If we have good sense, genius, wit, learning, or money, these talents for usefulness will all be hid in the earth, as to benefiting the souls of men, or contributing to their salvation, unless we have piety. A wicked man may feed the hungry, clothe the naked, and do many things in themselves good, but if he be without the grace of God at heart, his motives are un sanctified, and his un holy example in neglecting religion does much more hurt in society than all his benevolence does good.—But if you love and fear the Lord, it will be your business, your study and delight, to do all the good you can, both to the souls and bodies of your fellowmen. You will be useful, in whatever station or circumstances in life you may be placed. If then you see any excellency in being useful, if there is any pleasure in doing good, to be early devoted to God is the best way of attaining that excellency, of realizing that pleasure. The great Dr. Franklin placed the highest value on the character of a useful man: and would you be truly useful in life, begin right, by Remembering now your Creator.

8. If a man would excel in learning, in mechanical business of any kind, or agriculture, he should spend all his days in that employment; for experience and practice alone will make him perfect. Likewise, if you would be as pure in this world as you can, if you want all the grace of God to obtain to carry you triumphantly through the dark valley of death, to save you from hell, to support you in the day of judgment, and fully to prepare you for glory, you should spend your whole life in the service of God; for in this way only can you be as eminent in piety as you may and ought to be. Begin then "now, in the days of your youth."

9. What would you think of a young man who was to inherit an immense estate, when he came of age, on condition of his spending seven years in learning a trade; if the only spent six months, or a year or two in that trade, and lost a hundred thousand dollars by not fulfilling the terms of the legacy? Your heavenly Father has willed you an immense estate in his kingdom, on condition of your serving him the few years that you live here: and will you lose infinite degrees of glory and happiness in heaven, rather than serve God all your days in this life? As the stars differ in brightness, so will the saints in heaven. And if you get to heaven at all, you will suffer an immense